

THE CITY OF DAVID.

BY THE EDITOR.

JERUSALEM is first mentioned in history in the Tel-el-Amarna letters as the residence of an Egyptian viceroy under the name Uru-Salim, which became changed in the Hebrew to "Jerusalem," or as a well-assured reading runs in the Old Testament and on two coins, "Jerusalajim," but neither the etymology of the original name nor the dual form of *Jerusalajim* has been satisfactorily explained.

The city of Jerusalem is a natural stronghold, and when the Israelites invaded the country, Mt. Zion could not be taken but remained in the hands of the Canaanitic tribe, the Jebusites. It is possible that the pre-Davidian name of the city, at that time, was Jebus, after the supposed ancestor of the Jebusites.

The geological formation of the territory is mainly limestone which is everywhere apt to possess steep declivities and form many caves. On the other hand it is often poor in affording a sufficient amount of drinking water, and these features must have been very evident in ancient Jerusalem. The rocks on which the city is built, and also the several precipices in the neighborhood, are full of grottoes which have been used for various purposes, especially as places of burial, and there is only one good spring which since times immemorial has furnished the water supply of Jerusalem. This is situated on the southeastern slope and is now called the Spring of the Virgin. The Mohammedan population call it the "Spring of Steps" because it is furnished with a stairway. We may fairly well assume that the first settlement of the place was made here; the spring must have belonged to the city of the Jebusites and must somehow have been protected also in the city of David.

In order to make up for the deficient water supply on the rocks, the inhabitants of Jerusalem built many cisterns of which there are not less than thirty-eight under the temple area. One of them is so large that it contains two million gallons of water. These reser-

voirs have been frequently referred to* and seem to be partly natural and partly artificial.

In the book of Joshua (xv. 63) the Jebusites are reported to have felt so safe on their steep rock that they ridiculed the request for surrender by having the place guarded by the lame and the blind, at which mockery David took offence and became the more eager to take possession of this formidable fortress. Finally he succeeded in capturing the town which for strategic and political reasons was so important to him. David made Jerusalem his capital and with the aid of Tyrian craftsmen fortified the place called Millo, which seems to have been the Jebusite name of the citadel.

The passage in the second book of Samuel is somewhat obscured but the general sense is sufficiently intelligible. It reads thus (2 Sam. v. 6-12):

"And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

"Nevertheless David took the strong hold of Zion: the same is the city of David.

"And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

"So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

"And David went on, and grew great, and the Lord God of hosts was with him.

"And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.

"And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake."

The highest portion of Jerusalem is Mount Moriah, the site of the old temple, now called *Haram esh-Sherif*, i. e., the Eminent Sanctuary, because the Mohammedans regard it as equally sacred with the Kaaba at Mecca. There the Mosque of Omar stands on the holy enclosure which is a large platform situated in the south-eastern part of the city.

Modern Jerusalem is divided into four quarters. The Christian district occupies the entire western half which is roughly marked by a line drawn from the Damascus gate in the northern wall down to the Zion gate, also called *Bab en-nabi Daud*, that is, "the gate of the prophet David."

* Eccles. i. 3; Josephus, *Antiq.*, XII. 2. 2; Tacitus, *Hist.*, V, 12; Ant. Aug., *Itin.*, 590 f.

This part of the city is divided by the Street of David, running from the gate of Jaffa in a western direction, into two quarters, that of the Armenians in the south and of the Greek Christians in the north.

The Mohammedan quarter covers the northwestern part of the city, while the Jews live between the temple district, Haram esh-



THE GATE OF NABI DAUD.

From Ebers, *Palästina*.

Sherif, and the Armenian quarter. The southern end of the Christian quarter was identified with Mt. Zion in Medieval times, but it is probable that Mt. Zion should be located on the hill Ophel, the knoll south of Moriah, outside of the present city wall. Wherever Mt. Zion may have been, we know from Biblical sources that it was



THE CITADEL.
From Ebers, *Palästina*.

the most ancient part of the city, for it is the place where the Jebusites lived and where David established his garrison. *

The traveler who enters the city through the Jaffa gate passes the Citadel at the right, now garrisoned by Turkish troops. Here he is confronted by two towers which belong to the oldest buildings of Jerusalem, for their foundations date back to the times of the Hasmonæans, and archeologists assume with good reasons that the Citadel formed part of the palace of King Herod the Great, the defences of which were strengthened by Herod Agrippa I.

Down to the days of the Maccabees, or, as they are called by the Jews, the Hasmoneans, Jerusalem remained confined to the eastern hills Ophel and Moriah. But the Hasmoneans built their palace on the place where now the citadel stands and so added this territory to the city of Jerusalem. It contained the royal residence under the Herodians, and it was fortified by Herod the Great with three strong towers called Hippicus, Phasael and Mariamne.* The western tower, the present citadel, has been identified with Hippicus, while the other toward the east must have been the tower Phasael. When the Romans destroyed Jerusalem they left these towers standing because they offered a good protection for their own garrison quartered there to hold the palace.

While the ancient city of David must have been located on Mt. Ophel south of the present district, tradition has always insisted upon identifying the citadel of Jerusalem with the city of David, and so in popular parlance it still bears the name of Mt. Zion. The whole citadel has frequently been regarded as the ancient fortress of David, and for unknown reasons the tower Phasael has been singled out as a work of David and up to this time bears his name. The native guide even knows the room in it where David used to compose his psalms.

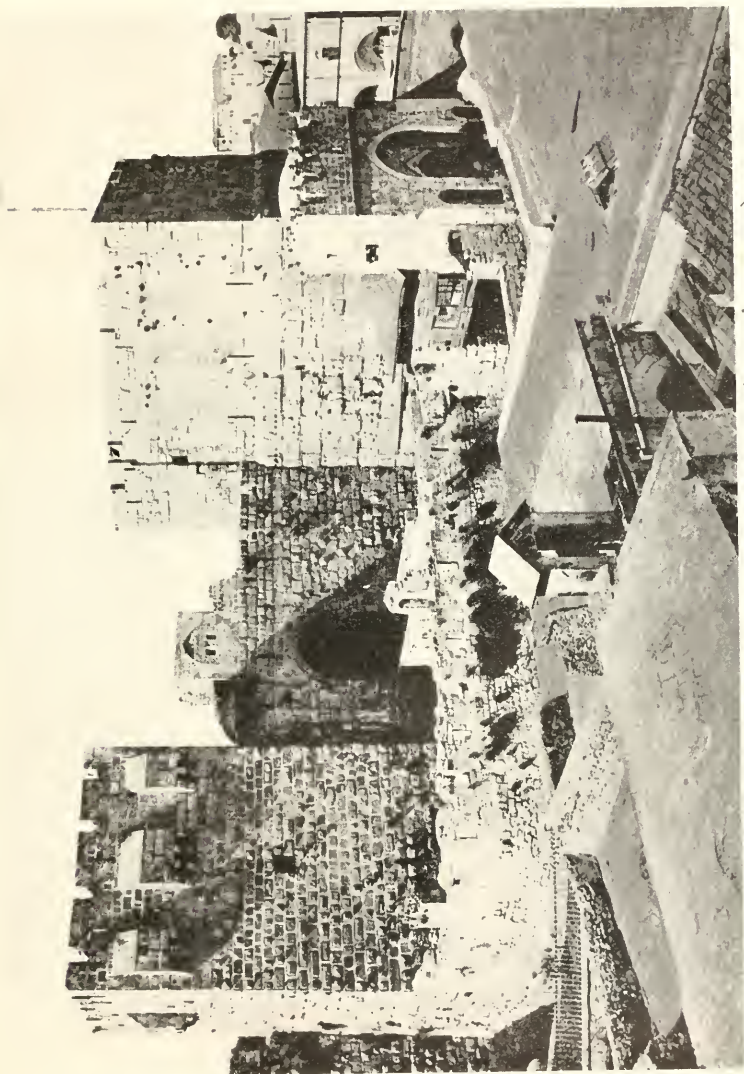
The lower part of the tower of David consists of a foundation rising at an angle of 45° which is so well constructed that it would be impossible to climb it. Upon this solid base stands the square tower of a grim and warlike appearance, surrounded by a walk protected by a parapet. When Titus destroyed Jerusalem he left the four towers built by Agrippa because they were serviceable as a fortress for the Roman garrison.

Another place sacred to the memory of David is now called the Tomb of David although it neither dates back to the time of David nor does it contain his tomb. It is situated directly south of the

* See Josephus, *Antiq.*, XVI, 5, 2, and *Bel. Jud.*, V, 4, 3.

Armenian quarter outside of the old city wall, a short distance from the Gate of David.

Having left the Gate of David behind, we pass by an ancient



THE TOWERS OF HIPPICUS AND PHASAEL (DAVID'S TOWER).
Both form part of the Citadel.

house which is said to have been the residence of the High Priest Caiphas. The tomb of David, so called, is a complicated system of buildings surmounted approximately in the center by a turret of the shape of Mohammedan minarets.

In the eastern part of one room of this so-called Tomb of David there is a kind of cenotaph or empty grave, which indicates that it served as the crypt of a Medieval Christian church. But there is no



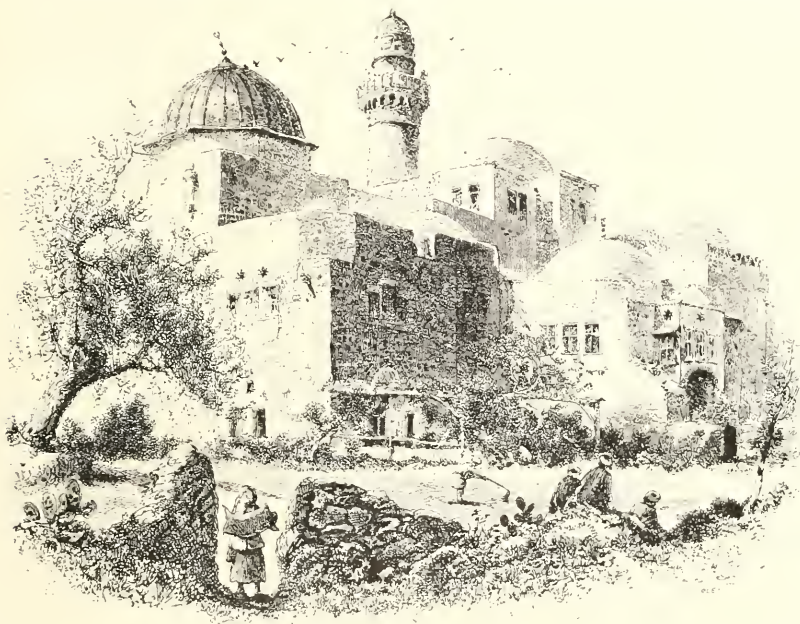
THE TOWER OF DAVID.

From a photograph.

evidence that an ancient Jewish tomb ever stood here. Tradition only knows that David was buried on Mt. Zion, and so it selected this spot on account of its romantic appearance.

The tomb of David existed in Jerusalem during the first century of the Christian era, for it is mentioned in Acts (ii. 29) in the speech of Peter; but the locality is not determined except perhaps that the expression "his sepulchre is with us unto this day," indicates that it must have lain within the city limits.

The same building is also interesting because it plays an important part in the traditional localizations of the life of Jesus. One of its rooms is called the *coenaculum*, and is believed to have been the "upper chamber" where Jesus partook of the Last Supper in the



DAVID'S TOMB.
From Ebers, *Palästina*.

circle of his disciples. It has further been regarded as the place where the disciples were gathered together on the day of Pentecost and where the remarkable event took place of the pouring out of the Holy Ghost. The main part of the building must be very old, certainly older than the fourth century A. D., for it is mentioned by Cyril, Bishop of Jerusalem, who played a conspicuous part in the "Invention of the Cross" by Empress Helena. That the building should be much older than perhaps the end of the first century is quite improbable, for Jerusalem has been destroyed most thoroughly

several times, and there is no reason to assume that this conspicuous building should have been left standing.

During the Middle Ages the building belonged to the Franciscan friars, and Arculphus, a traveler who visited and described Jerusalem about 700 A. D., tells us in addition that this was the spot where the Virgin Mary lived and died, and that here St. Stephen suffered martyrdom, which latter is in contradiction to other traditions.

Every place is duly localized, the tomb of David, the rooms of the Virgin Mary, the place where Christ washed the feet of his disciples, etc. The Franciscan friars also kept here a piece of marble that was said to be part of the column of the flagellation of Christ. The building has repeatedly been destroyed and rebuilt in parts. In 1561 the Franciscan monks were expelled through the intrigues of a wealthy Jew whom they forbade to pray at the Tomb of David. He made representations at Constantinople that the tomb of a great prophet of Islam (meaning David) was permitted to remain in the hands of the infidels. But the friars retained the permission to use a room for the ceremony of washing the feet of pilgrims every year on Maundy Thursday.

Our frontispiece, the so-called Tomb of David, is taken from the northwest where it is bounded by the Greek cemetery, while the pen and ink sketch, reproduced from Professor Ebers's *Palästina*, is a closer view from the northeast.

One more place in Jerusalem which is situated on the Haram esh-Sherif, East of the Mosque of Omar, has been consecrated to the memory of David; it is his seat of judgment, a pretty pavilion consisting of six columns surmounted by a dome. The several styles of architecture to which different portions of this building belong, indicate that it can not be older than the Byzantine period, but like the Street of David, the Tower of David, and the Tomb of David, it proves the persistence of tradition which to this day has not forgotten that Jerusalem was once the City of David.